1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Yuma; Maricopa
Mohave; Halchidhoma
Plateau Yumans NT14
Yavapai

R 727

satisfied with the killing and scalping of a single enemy. They preferred, if possible, to scalp their victim alive: together they rushed the man selected, sat on him, and cut away the scalp. It was sometimes taken from the dead, but "they do not call that a brave deed." Immediately it was thrown into the air and allowed to fall to earth. (It was not kicked in Yuma fashion and the singing and dancing which Cocopa and Yuma indulge in at this point were absent.)

As soon as they were ready to return one of the younger lads was dispatched with the news, whereupon everyone gathered at the meeting house to await them. Some of the old people might join in expressing their happiness by such songs as Ivâ∂o' and Mountain Killdeer.

R [202]
R [533]

Only a man who had dreamed of it could scalp, hence the taking of a single scalp was sufficient to establish the fulfillment of his dream. His dreams were of winning battles against fearful animals. If he had not the requisite dream, no man, no matter how brave, would take a scalp. There was a saying that if he had not dreamed but forced himself to take a scalp, the dead enemy would grin, so that he would flee in fear. Scalps were exceptionally dangerous: they caused paralysis unless those that took them or handled them underwent the purification described below.

R 727 787
R [753]

The scalps taken were those with long fine hair: not all the slain were scalped. They took the whole skin of the upper half of the head cut away just below [*sic*] the eyes and above the ears. (The scalp was hie'∂au'g, "hair taken.") Sometimes the ears were taken separately, but not the whole head nor other parts of the body.

R 727

Dead foemen were eaten by the Yavapai, according to Kutox; a practice quite willingly corroborated by Mr. E. W. Gifford's Southeastern Yavapai informant[27] and recorded by Dr. Kroeber for the more northerly Yavapai. The Maricopa and Halchidhoma never did (nor, according to Kutox's knowledge, the Yuma and Mohave), not so much because of repugnance as because

R P 266 727

[27] Who, however, accused the Maricopa of the practice (Gifford, *Southeastern Yavapai*, p. 186).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma
Plateau Yumans NT14
Yavapai

P R 266 727 R they feared it would cripple the eater. The enemy were believed "diseased": scalps, captives, and those who had taken or slain an [783] enemy, all had to undergo a lengthy purification.

P 266 727 Two accounts of the practice which may refer to the same case were obtained from Kutox. Once before he was born some Halchidhoma from the Maricopa Wells district were on their way to the Kaveltcadom at Gila Bend. (This places the incident between 1835 and 1845.) Just west of the Sierra Estrella they were surrounded by Yavapai and Apache, who killed all twenty, carrying off a woman and her child. They took them northward to the mountains, where they cooked and ate the child. Kutox has seen the place. All their allies were invited to this. In the early evening they made the woman and the little girl dance. They then dug a long pit in which they burned logs until reduced to coals, on which they roasted a deer. They dragged the screaming girl away from her mother, and held her down on the coals until she died. Then each ate a piece of deer flesh and that of the girl. The woman later escaped and returned home.

Four women went to gather mesquite. One, who was somewhat apart from the others, had a girl of seven with her. The Yavapai caught these two and hurried them off to the mountains. They called all men and women together and danced beside a big fire. When the fire had burned down, they threw the little girl on the ashes and roasted her alive. The woman lived with the Yavapai for some time before she had an opportunity to run away. She said they had forcibly made her eat part of the girl's flesh.

R 756 727 787 Shamans also accompanied war parties to heal the wounded. These were not general practitioners, but those who had the proper dreams for wounds (p. 287).

R 727 766 Those who were killed in enemy territory were cremated on the spot if possible. The pyre was quietly built at night and as soon as well ablaze they left the spot. No attempt was made to carry the ashes home.

P R 173 726 On one occasion the Maricopa went to fight west of or below Fort McDowell. The war leader chose a number of men to accompany him. A scout sent forward was seen by the enemy. Almost caught, he abandoned his horse and fled to warn the approaching Maricopa. These returned south of the Salt River, where they camped. In the evening the leader spoke, expressing his disappointment that his plan had miscarried, but saying they would try again. He argued that since the Yavapai had taken the horse, they would feast on it through the night. Perhaps they could be attacked when they finally fell asleep. At midnight the Maricopa again moved close to the Yavapai encampment and sent a spy ahead. He found that the Yavapai had feasted on the horse and, near morning, reported them asleep. The Maricopa then attacked and killed all the enemy. Since this event the locality has been known as xukâvl'k tatâpoi'ic, "the returning and killing."

Kutox's account of his own experience about 1865 also illustrates the character of this fighting with the mountain tribes.

A hundred Pima and as many Maricopa were given guns by the soldiers and

1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

713 with a thong tied to one side to form a handle. This was carried in the left hand to protect the face. Such armor would turn arrows.

A shield-like device was formed by hanging one or more heavy buckskins like a curtain from a bow held out horizontally before the body. Arrows striking this curtain would either fall harmlessly or hang in it. Men with such temporary shields and those with armor carried 726 clubs in their free hands. They were expected to advance steadily in close formation in the forefront of the attacking party. Others followed with bows drawn closely crouching in this protection. The bearer would lower his curtain-shield an instant while his companions shot, and quickly raise it until they were ready to fire again.

The curtain-shield is credited to the Walapai and Yavapai by my 171 informants. The usual rawhide circular shield (*sūvdkóvd*) is not made by 411 the Havasupai, although it is said to be used by the Hopi. Slat armor is not made. Spears are not used, but they have been seen in the hands of the Yavapai and Hopi. Cushing, however, credits them with a wooden pike about 125 cm. long, pointed and hardened in the fire.[1]

726 In taking the offensive, as against the Yavapai, they proceed to the neighborhood of the enemies' camp and wait in hiding while a few scout ahead. When scouts are out of contact with their own party, or [198] when they fail to find the enemy, they communicate with one another by calling in imitation of the horned owl, coyote, or screech owl (*gdgōgd*, a little bigger than a man's fist and having horns). If they locate the enemy, they return without disclosing their presence by such calls. Then all move together, approaching the enemies' camp in the night. The bull-roarer is swung to make the wind blow hard, so that the enemy will flee before the wind. A short time before dawn, some surround the camp, while the others remain waiting for the first flush of daylight. As soon as they can barely see, those in the main body rush into the camp, shouting and clapping their mouths.[2] The enemy, confused with sleep, attempts to flee, but those surrounding the camp wait to catch and club or shoot them. So far as I know it was not customary to take [727] captives. There is no special war leader, either on such raids or in [624] defending the canyon home; those who are chiefs are normally leaders.[3]

727 Scalps (*gdwawid'g*, scalp; *gdwdwd*, hair) were taken, the cut being made around the margin of the scalp. "Taking the scalp is like taking the hide of a deer; the man who kills the enemy gets the scalp." (The

[1] Cushing, (a), 330.
[2] Cf. Mohave (Pettie, 133).
[3] Cushing, (a), 331.

1: Spier E-5 (1918) 1928
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Havasupai

scalps are washed with soapweed by an old woman in one tale.) He hangs the scalp from a pole set up in a clearing and calls everyone to come and dance. Men and women wash and don their gala dress, painting their faces in any style and color they choose. All the men and women dance around the pole with the same shuffling sidewise step used in the social dance. They pat their mouths as they shout. They probably do not care for the scalp after this dance. It is interesting to note that while these people have observed a Paiute victory dance they have not borrowed any of its peculiar features. There is no definite system of war honors.

Taking the whole scalp is also credited to the Yavapai by my informants (although Corbusier says they took none.) There is no purificatory rite after killing, nor set speeches made to war parties as among the Pima. The wolf dance (beating on a hide) of the Lemhi Shoshoni, Nez Percé, and many Plains tribes, is unknown.[1] Scouts wore neither wolf hides nor grass headdresses for concealment.

War with the Paiute. This happened at Gwídágwit [Uinkaret Mountains] either before I [Sinyella] was born or when I was a little baby.

There were many Paiute living on the east side of those mountains who wanted to fight. They crossed Hagátafá [Colorado River] a little below Huúltovôkyóvá [pine precipice, Mohe Canyon in the eastern Walapai country]. They came across country north of Pine Spring. Many Walapai lived along there. There they killed many men, women, and children. They repeated this once or twice, killing quite a number of Walapai. The big chief of the Walapai thought that the Walapai ought to cross the Colorado against the Paiute. They talked this over and all agreed. Then the Walapai chief sent several men down here to us. The Walapai said, "Our people want to cross the Colorado and kill the Paiute. Our chief wanted us to come down to persuade some of you to go with us." The Havasupai agreed, and some went with them. They went where the Walapai were already assembled. The Havasupai big chief said to the Walapai, "The Paiute killed a lot of your people so you are angry and want to fight them. That is all right."

Then the Walapai chief said, "We are all ready to go. We know the place to climb down to the river." So all went down directly opposite the mountains to the south side of the river. They got long logs and put cross pieces between them, making a raft to put their beds, provisions and arrows on. A lot of them took hold of it on all sides and pushed it before them as they swam. They unloaded it and pushed it back to fetch those who could not swim. So they ferried all over. They camped there on the north shore over night. In the morning they went up out of Grand Canyon. The old men pointed out the spot to me from this side and it looks like a good place to climb out. When they got up on the plateau, they traveled straight toward those mountains. They found a road a little way back from the rim. When they were about halfway from the canyon to the mountain, they came upon a Paiute camp. Some of the strong young men always traveled ahead; if they found nobody, they sent one

[1] Lowie, (a), 194; Spier, (b), 465.

1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

strike (White Mountain Apache, Seri, Northern Maidu[1]), or part of a deer struck by a snake (Shoshoni and Bannock), or a mixture of liver and venom (Paviotso, Teton), liver and the juice of the wild parsnip (Achomawi), the spleen of an animal and pulverized ants (Northern Shoshoni[2]). In several of these cases this is allowed to putrefy: the Yuma also used putrid flesh. Others prepare compounds of poisonous insects and plants (Havasupai, Yavapai,[3] and Wishram[4]). Rattlesnake venom is used by the Southern Diegueño, Blackfoot, Lillooet, and Thompson; rattlesnake blood by the Takelma.[5] In addition to these the Jovas, Opata (and the tribes of Sonora generally), Lipan, Navaho, Cahuilla, the Indians of the vicinity of Santa Barbara, Clesiute,[6] and Snohomish are known to have used poisons.

Scalp taking is general in the Southwest, although it seems everywhere a matter of little concern. It is specifically attributed to Havasupai, Yavapai,[7] Tonto and Pinal Apache, Navaho, Zuñi, Mohave, Yuma, Cocopa, Maricopa, Papago, and Opata.[8] In the Basin we may add the Paiute, Uintah (?) Ute, Wind River and Lemhi Shoshoni, and possibly Paviotso.[9] Kroeber states that scalps were taken in the greater part of California, possibly excepting the Yokuts, Valley Maidu, and Pomo, and surely excepting the tribes of the northwestern area. Powers also excepts the Trinity Wintun although ascribing the practice to other Wintun. I have found records for one of the Mission groups, Salinan, and the Maidu of the mountains.[10]

Removing the entire scalp in the Havasupai manner, not a small patch, is attributed to the Yavapai. This, according to Kroeber, is the general Californian practice, and, by my own information, that of the Klamath and Wishram further north.

The Havasupai do not take the whole head although it might have been expected. This is common in California (specifically Salinan and Patwin), in the Northwest area, and in Mexico it is noted for the Tepehuane.[11] Friederici believes that scalping is a substitute for head taking stimulated by the whites.[12]

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[1]Dorsey, G. A., (b), 186; Bourke, (b), 58; Bartlett, I, 465; McGee, 256-258; Bandelier, (a), 76-237; Dixon, (a), 205, 332.
[2]Hoffman, 67-71; Lowie, (i), 245; (a), 185, 192.
[3]Trippel, 576; Corbusier, 232.
[4]Information from Dr. W. D. Strong.
[5]Spier, (e), 253; Teit, (b), 235; (a), 263; Sapir, (a), 272.
[6]Bandelier, (a), 70; Franciscan Fathers, 186; Hooper, 355; Yates, 374; Chamberlin, 368, 384.
[7]According to the Havasupai, although Corbusier (331) denies this.
[8]Smart, 419; Bourke, (d), 36; Franciscan Fathers, 368, 438; Pattie, 132, 139, 165, 199; Parsons, (f), 13; Kroeber, (a), 281; Bartlett, II, 221; Gaillard, 295; Bandelier, (a), 153, 242.
[9]Lowie, (f), 820, 833; (a), 193; (h), 242, 245; Powers, 320.
[10]Kroeber, (a), 307; Powers, 238, 241, 321; Bocana, in Robinson, 308; Mason, J. A., (a), 189; Dixon, (a), 300.
[11]Powers, 321; Bandelier, (a), 95.
[12]Friederici.

1:Spier E-5 (1918) 1928
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Havasupai

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A scalp dance is also common in this area. Details are lacking, but we can note the distribution of at least one feature. Kroeber observes that in California (e.g., Maidu, Wintun, and a Mission group), it is usual to hang the scalp on a pole about which the dancers move. This is also the case in the Southwest (Havasupai, Navaho,[1] Zuñi, Papago, Opata), in the Basin (Paiute, according to the Havasupai; Uintah, and Lemhi Shoshoni), and in the Plains at least among Pawnee and Omaha.[2] On the other hand, in the northern Plains the scalp is hung from a stick in the hands of the dancers (Blackfoot, Crow, Wind River Shoshoni, Cheyenne,[3] and to the northwest the Klamath and Wishram), which appears in the Southwest only as one of the Navaho practices. Both usages have a wide distribution.

[1] Cosgrove, 326; Fattie, 184.
[2] Fattie, 64; Fletcher and La Flesche, 432.
[3] Wissler, (b), 433; Lowie, (a), 230; Grinnell, (a), 205–210.

1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

began to shoot at each other. There were many Havasupai; some of 539
them went around and climbed up to the cliff; some did the same on the other side of the enemy; and some went right straight up the talus slope toward them. They kept shooting; all shot at once, and each time a lot of arrows flew at the Yavapai. In a short time, those three were wounded all over, but none of the Havasupai were wounded. After a time the Yavapai hid behind a big rock and built up a wall there. They were badly hurt, so they climbed up the white cliff where there was a somewhat better place to stay. They kept shooting down from there. The Havasupai big chief said, "Do not shoot too many arrows up there; just one or two of you shoot once in a while. If a lot of arrows are shot there, they can use them to shoot back." The three Yavapai kept shooting until they had no more arrows. Right up there where they were there were some small rocks. They rolled them down, until they had no more; they had nothing left. By this time the sun had set and it was dark. All the Havasupai were down at the foot of the cliff; they camped there, watching the Yavapai to prevent their escape. So they stayed all night.

In the morning the Havasupai cooked and ate until their stomachs were filled tight and they felt strong. My grandfather said to Panamida's father, "You are the man: I want you to climb up." Just two men climbed up; the other was Manakadja's father's father. The enemy threw some little stones at them. The latter parried the stones with buckskins hung from their left arms. They kept on climbing until they got there. Then Panamida's father seized one of them by the hand and pulled them down after him. Then he led the other two down similarly to where the other Havasupai were. All of them walked together down to the bottom of the canyon. They gave them some food to eat. Then they killed them one at a time. They cut around their heads just above the eyes and ears, and pulled off their scalps, throwing the bodies aside.

The Havasupai big chief said, "Let us take the scalps of these three 539
men home with us to show the women and children and the old men." 727
They brought the three scalps to the camps above Lee Canyon to let the women and children there see them. Then those people moved down here to the village. They showed the three scalps to everyone. They gave them to an old woman, who washed them with soapweed and cleaned them. A man got a good straight pole and tied all three scalps to its top. Some of the men cleared the ground and set up the pole; then everybody, men and women, came to see the scalps hung up there. Everybody felt glad and wanted to dance. Everyone danced around and hollered, clapping their mouths. The Havasupai said to the three scalps, 539

2:Iliff Y-5 (ca. 1901) 1954 · NT14 Plateau Yumans NT14
Havasupai

Fortunately, this tribe, unlike the roving Indians of the desert region, had never come in serious conflict with the United States Army. Had they done so, I am inclined to think the Havasupai may have won, at least the first bout. For an American soldier, confronted by enemy whose armor resembled buckskin nightshirts, and whose shields—their only protection from bullets—were tanned deerskins, would have been so convulsed with laughter that he could not fire a shot.

However, the Havasupai had one weapon that no enemy laughed off—their poisoned arrows. Juices extracted from the Jimson weed and other toxic plants, combined with the poison of scorpions and poisonous insects, cemented to the arrow tip with glue from roasted soapweed leaves, made a deadly weapon. They were expert marksmen, and if the flesh was penetrated by one of these poisoned arrows, there was no known antidote.

At the approach of the enemy, women and children scurried up the wall to their huge stores of food on a higher level, saved for just such an emergency. Men fought from their homes until driven from the canyon floor, some retreating to the fort to shoot arrows at the pursuers or to roll stones down upon them. Others took to the ledges along the walls, running ahead of the desert pirates, slaughtering them with poisoned arrows. But many, according to the Indians, retreated to this ledge with its little scooped-out rooms in which ammunition and food could be stored and the wounded cared for. Crossfire from the fort and this ledge could annihilate the invaders in this wider section of the canyon, which held the main part of the village. Protected by their armored men and their shield-bearers, the Havasupai warriors descended for hand-to-hand fighting, while archers slaughtered the fleeing enemy from stations along the walls.

By nightfall, the canyon was cleared. Women and children scrambled down from their high perches, joining the men in caring for the wounded, cleaning up the village, cremating the dead and repairing, as best they could, the damage. Then they held the victory dance; as bloodchilling as had been the conflict itself.

2:Hiff Y-5 (ca.1901) 1954 NT14 Plateau Yumans NT14
Havasupai

727 162 It was a gala occasion of feasting and dancing. Faces were grotesquely painted, costumes and ornaments were designed to heighten the emotional orgy. Enemy scalps, taken in the fight, were washed and cleaned by the old women, then tied to the tip of an upright pole. The people danced round and round the pole, patting their mouths, giving a more savage note to the victory song, working themselves into a frenzy while they harangued the scalps, blaming them for the raid. "We do not steal from your home. We stay here and make our gardens grow. You kill our people. You steal our food, our blankets, our horses, our women. Now you cannot eat. You cannot sleep warm at night. You are dead."

When Gentle Annie or any of the older Indians spoke of the victory dance, emotions ran deep, their eyes kindled with a fierce light. Again they were driving back the hated foe, running the scalping knife around the hairline of his abandoned dead, peeling off a scalp.

648 Eventually, the Great Father in Washington sent his soldiers to clear the canyon of all hostile Indians and settle for all time the matter of raids. We found the names of soldiers and those of army officers, including General Crook's carved on the canyon walls.

712 We retraced our steps down the trail feeling that, in those little rooms, we ourselves had lived their tribal wars. We crossed over to the fort that stood on an outjutting bluff, impregnable on three precipitous sides; on the fourth side, a narrow trail wound steeply to its top. At several points along the trail we found piles of stones left from their last battle, ready to be rolled down on an enemy. We picked up arrowheads, but could not determine whether they had been dropped there by the Havasupai or shot there by the enemy, nor if they had been smeared with the deadly poison. We peeped through the portholes, took pictures of the place and departed.

713 823 High up on the wall to our left were two lonely figures, the Buck and the Squaw. The Indians had told me the legend of their plight, so we stopped to see how closely the two stones resembled the figures of a man and a woman. At a time when the Apache had

595 ried, the women being monopolized, with or without their will, by the wealthier and more influential men of the tribe. The male population is in excess [162] of the female; hence it sometimes happens that Hua-la-pai squaws are mar- [582] ried; and in one instance a Moqui woman, a probable outcast from her own nation, was observed by us.

423 The children do not seem to have reg- 428 ular property, as with the Pueblos, un- 858 til after puberty, although, on the death 171 of the father, his portable property is inherited by the son, for sacrifice at the rites to be described further on.

622 The head chieftaincy is hereditary. 643 In the absence of a son, the chief's nephew on the father's side is, I believe, chosen as successor. All of the subchiefs are named by the head chief, on account of personal preference, wealth, or influence. There seems to be no dis- 554 tinct order of warriors; when a scalp is 565 taken, it is brought to the village, and a dance, celebrating the death of the [727] enemy, is given in honor of the victor, and the body is then cremated; no record or mark of dress being preserved to represent the rank or prowess of the warrior. In case of hostility, obligations to war are simply coextensive with the adult population. There is, however, a certain importance attached to one of the warriors, who is supposed to have in his keeping a medicine of war, and who, by virtue of his valor and possession, is [624] a sort of war chief, although the civil and martial affairs of the nation are more closely allied than is the case with most Indian tribes.

643 Nor is the ecclesiastical much distin- 793 guished from the civil, with them; for the head chief combines with his political office the caciqueship, or that which in Zuñi is distinctively religious, being termed Kia-kwe-mo-so-ne, or "Mastership of the House," — a kind of high-priesthood. He not only presides at the more important councils, makes treaties with other tribes, etc., directs

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574 gether, and piteously begged me, by look and gesture, not to resent the liberty he had taken, or deprive him of his treasures.

764 When a man dies among them, he is bathed and painted, dressed in all his richest apparel, and laid, with his face toward the rising sun, to await the funeral ceremonials. Throughout the fields and orchards, usually with corn and sunflowers growing all around them, with vines and brambles covering them, are scattered little mounds of earth and ashes. These are the funeral pyres. Over the summit, a huge collection of [768] wood is piled, and the dead, together with his various possessions, is laid upon the pile. This is lighted by the son and heir, or nearest other relative, and, as the flames shoot up and envelop the body, he who applied the light throws all his worldly possessions, together with those he has inherited, upon the burning pyre, slaying his favorite dogs and horses, and adding them to the last sacrifice. [775] Upon the wings of the last film of smoke the soul of his father rises, to wander whither it will, — to come back, and bring the summer rain-clouds, to minister in many ways to the wants of his children; while the naked mourner sadly wends his way homeward, "to begin life anew, as did his father," he will tell you.

775 The spirits of those for whom the last offering has been neglected become unhappy and evil ghosts, which, together with the souls of the enemy whose scalp has not been taken and burned, [727] torment the living with the weird voices of the night, or the lone moanings of [754] the wind on the pine-covered mesas; or, as demons of disease and death, obey the behests of the dread sorcerer, or war against the good offices of the happier souls.

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221 They are fairly acquainted with the principal constellations, giving them
805 names, and regulating the planting and hunting seasons by their movements.

[P. 556A]

the same might happen to them later on. 533 539 177 796

"After he died no one sang Teyadjáva's songs for a round dance for quite a few years. Then M knew the songs. When he traveled to other tribes and they asked him for Supai songs, he sang Teyadjáva's songs. Later they thought these might be good songs so now that's all they sing for a round dance.

"I counted songs at the round dance when Supai Jack was leader. I counted 31 or 32 songs. I wanted to see how many songs Jack knew. Jack sang each song twice so the series would last all night. These were Teyadjáva's before Gătágăma's were mixed with them. These are in Supai language. Jack said Teyadjáva had many more songs but this was all Jack remembered.

"Supai Jack and Teyadjáva lived together. They looked for horses and hunted together. That's how Jack heard him make up those songs right along.

"They say he did not have a good singing voice. That's why he picked Jack and Bert who both had good voices. He used to tell ladies not to get between him and Bert and Jack as it spoiled the songs. He always wanted just the three in one place together. They were close enough so he could whisper and tell them which one came next."

There are however, some indications that the Paiute songs used in the ghost dance of 1890 were different from those later made up by Teyadjáva.

"Men who went to St. George brought some Paiute songs home with them for ghost dance. Learned quite a few of them. At ghost dance they sang Paiute songs, did not sing Teyadjáva's songs. In the village they sang Paiute songs. By that time Teyadjáva was also singing his songs. Gătágăma also was singing his own songs."

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Apparently the Paiute ghost dance songs are almost forgotten and, hence, no longer used in the annual round dance. However, other nonmessianic Paiute songs are still in vogue.

535 727

We have some data relative to the association of the round dance and scalps (see also Spier, 1928, 251): "If Supai killed an enemy they cut the

535 head off [sic] and hung it up on a pole and made a round dance around it."
727 The songs for such an occasion were different from those delivered at other
[533] round dances, and their words concerned the warriors' good fortune in killing the enemy who had come to kill Havasupai. Our informant referred to these as war songs. During these "victory dances" those whose relatives had been killed in an enemy engagement would dance around the pole shouting [not singing] and would shoot at the enemy's head with their arrows. They would shoot either from inside or outside the circle and repeat it every few minutes until the dance ended.

721 A sidelight concerning the claim that entire heads were taken is to
727 be seen in one informant's remembrance of a raid against the Yavapai.
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"One time a chief and some other people wanted to follow their enemies[who had raided Havasupai village] to their homes beyond Bill Williams Mountain, south where the enemy usually came from. They came to a water hole where it looked like there had been many home sites. Quite a few Havasupai were in the party. They rested their horses and watered there. Then they happened to see a man on a horse on a rise. They knew it was the enemy. He hollered and started down the other side. They knew his spotted horse was stolen from them. They rushed to their horses to follow him. Not far away they overtook him. They had good, fat horses but his was poor and run down. They killed this Apache man[for Apache, read Yavapai] opening his chest, spread it out and laid him flat on the ground. They took his head and tied it to the spotted horse's tail, high enough so they wouldn't lose it on the return trip. On this [north] side of Bill Williams Mountain in the timber the spotted horse was tired so they had to kill it--burned it. From there they packed the head on the tail of another man's horse. They came to Moki Tank. A family lived there. One old lady--her husband died--had a grown boy [who had been killed by Yavapai while out hunting]. They stopped there and put on a round dance with the head on a pole."

535 Spier (1928, 266) reported that masked dances were discontinued
[177] 20 years before his study. These dances, undoubtedly adapted from the Hopi, were called gidjiña yvma^{k}? (kachina dance).

Anyone who wanted to put on such a dance could request permission from the subchiefs. Both men and women participated, according to our